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Talmage's Sermon.

WASHINGTON, Oct. 27.—In this discourse Dr. Talmage demonstrates that we are affected by forces that we seldom recognize and enlarges upon human accountability. The text is Job xxxviii 31, "Canst thou bind the sweet influences of Pleiades?"
 What is the meaning of that question which God put to Job? Have we all our lives been reading it, and are most of us ignorant of its beauty and power and practical suggestiveness? A meaningless passage of Scripture many thought it to be, but the telescope brought us after age, and astronomical observations kept on questioning the skies until the meaning of my text comes out lustroously. The Pleiades is a constellation of seven stars appearing in plain as well as radiant. To give Job the beautiful grace of humility God asked him, "Canst thou bind the sweet influences of the Pleiades?" Have you any power over the laws of gravitation? Can you modify or change an influence wielded by a star more than 400,000 miles away? Can you control the winds of the springtime? Can you call out the dowers? How little you know compared with omniscience? How little you can do compared with omnipotence!
 Power of Interrogation.
 The probability is that Job had been tempted to arrogance by his vast attainments. He was a metallurgist, a zoologist, a poet, and shows by his writings he had knowledge of hunting, of music, of husbandry, of medicine, of mining of astronomy and perhaps was so far ahead of the scholars and scientists of his time that he may have been somewhat puffed up; hence this interrogation of my text. And there is nothing that so soon takes down human pride as an interrogation point rightly thrust. Christ used it mightily. He said to the Pharisee of his great height, "Wilt thou such a battery. Men of the world understand it. Demosthenes began his speech to the crown and Cleo and Cleo's oration against Catiline and Lord Chatham his most famous orations with a question. The empire of ignorance is so much vaster than the empire of knowledge that after the most learned and elaborate disquisition upon any subject of sociology or theology the plainest man may ask a question that will make the wisest speechless. After the profoundest assault upon Christianity the humblest disciple may make an inquiry that would silence a Voltaire.
 Called upon, as we all are at times, to defend our holy religion, instead of argument that can always be answered by argument let us try the power of interrogation. We ought to be loaded with at least half a dozen questions and always ready, and when Christianity is assailed, and we are told there is nothing in it and there is no God and there never was a miracle and that the Scriptures are unreasonable and cruel and that there never will be a judgment day take out of your portable armory of interrogation something like this: "What makes the condition of woman in Christian lands better than in heathen lands? Do you think it would be kind in God to turn the human race into a world without any written revelation to explain and encourage and elevate and save? And if a revelation was made, which do you prefer—the Zenda-Vesta of the Persian or the Confucian writings of the Chinese or the Koran of Mohammed or our Bible? If Christ is not a divine being, what did he mean when he said, 'Before Abram was, I am?' If the Bible is a bad book, what are the evil results of reading it? Did you see any degrading influence of the book in your father or mother or sister who used to read it? Do you not think that a judgment day is necessary in order to explain and fix up things that were never explained or fixed up? If our religion is illogical and an imposition upon human credulity, why were Herschel and Washington and Gladstone and William McKinley its advocates? How did it happen that the greatest poem ever written, 'Paradise Lost,' and to the painters their greatest themes in the 'Adoration of the Magi,' 'The Transfiguration,' 'The Last Supper,' 'The Crucifixion,' 'The Entombment,' 'The Last Judgment,' and that all the schools of painting put forth their utmost genius in presenting 'The Madonna'?"
 Far-reaching Influences.
 Why was it that William Shakespeare after amazing the world as he will amaze the centuries with the splendor and power of "The Merchant of Venice," "Coriolanus," and "Richard III.," and "King Lear," and "Othello," and "Macbeth," and "Hamlet" wrote with his own hand his last will and testament, beginning it with the words: "In the name of God, amen I, William Shakespeare, of Stratford-on-Avon, in the county of Warwick, in perfect health and memory (God be praised) do make and ordain this my last will and testament through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting and my body to the earth wherewith it is made?" Had Shakespeare lost his reason when he wrote his faith in Christ and the great stone-

ment? Put your antagonist a few questions like that, and you will find him excusing himself for an engagement he must meet immediately.
 These words also recognize far-reaching influences. Job probably had no adequate idea of the distance of the worlds mentioned from our world, but he knew them to be far off, and we, who have had the advantage of modern sidereal investigation, ought to be still more impressed than was Job with the question of the text, as it puts before us the fact that worlds hundreds of thousands of miles distant have a grip on our world. There are sweet influences which hold us from afar. There may have been in our ancestral line perhaps 200 years ago some consecrated man or woman who has held over all the generations since an influence for good which we have no power to realize, and we in turn by our virtue or vice may influence those who shall live 200 years from now. Moral gratification is as powerful as material gratification, and if, as my text teaches and science confirms, the Pleiades, which are millions of miles from our earth, influence the earth we ought to be impressed with how we may be influenced by others far away back and how we may influence others far down the future. That rill away upon the rocks, becomes the mighty Ohio, rolling into the Mississippi and rolling into the sea. That word you utter, that deed you do, may augment itself as the years go by until rivers cease to roll and the ocean itself shall be dried up in the burning of the world. Paul, who was all the time saying important things, said nothing more startlingly suggestive than when he declared, "None of us liveth or dieth to himself." Words, thoughts, actions, have an eternity of flight. As Job could not bind the sweet influences of the Seven Stars, as they were called, so we cannot arrest or turn aside the good projected long ago. Those influences were started centuries before our cradle was rocked and will reign centuries after our graves are dug. Oh, it is a tremendous thing to live! God help us to live aright.
 Importance of Good Actions.
 Astronomers can easily locate the Pleiades. They will take you into their observatories on a clear night and aim their revealing instrument toward the part in the heavens where those seven stars have their habitude, and they will point to the constellation Taurus, and you can see for yourself. But it is impossible to point to influences far back that have affected our character and will affect our destiny. We know the influences near by—paternal, maternal, conjugal—but by the time we have gone back two generations, or at most three, our investigations falter and fail. Through the modern habit of searching back to find the ancestral tree we may find a long list of names, but they are only names. The consecration or abandonment of some 200 years ago was not recorded. It would not be so important if you and I, by our good or bad behavior, blessed or blasted only those immediately around us, but our goodness or our badness will reach as far as the strongest ray of Aleyone—yes, across the eternities. Under this consideration, what do you think of those who give themselves up to frivolity or idleness and throw away thirty years of their existence as though they were shells or pebbles or pods instead of embryo eternities?
 I suppose one of the greatest surprises of the next world will be to see what wide, far-reaching influence for good or evil we have all exerted. I am speaking of ourselves, who are only ordinary people. But who can fully appreciate the far-reaching good done by men of wealth in Great Britain by the working classes—Mr. Lister of Bradford, Edward Akroyd of Halifax, Thomas Slides of Huddersfield, Joseph Westworth and Josiah Mason and Ans Selts. This last great soul, with his vast wealth, provided 756 houses at cheap rent for 3,000 working people and chapel and cricket ground and croquet lawn and concert hall and savings bank, where they might deposit some of their earnings, and life insurance for those who looked forward ahead and bathhouses and parks and museums and lecture halls with philosophical apparatus, the generous example of those men of a previous generation being copied in many places in Canada and the United States, making life, which would otherwise be a prolonged drudgery, an inspiration and a joy.
 Two Mighty Worlds.
 At Dunfermline, Scotland, is a stone house, the room on the second floor twelve feet by fourteen in size. The annual rent of that room years ago was \$7.50. That was the one room in which the father and mother of Andrew Carnegie lived with the whole family. Influences were started there which made Andrew Carnegie the most distinguished philanthropist of all time, and what his gifts of great libraries on both sides the sea will do for the coming generations I do not think any angel of God would have enough capacity to calculate. Of what there will be a man who will do for churches and missionary societies and Bible distribution what Andrew Carnegie has done for libraries, and then the millennium will be here.
 The millennium is here! The shower of uncounted millions of dollars for all good purposes I think is the first step of that golden thousand years of peace and holiness which have been predicted and for which the world has so long waited. As the snowdrops belong to January, and the violet to March, and the honeysuckle to June, and the chrysanthemum to November, so this bloom and fragrance of generosity on the part of the world's wealth mean the advancing summer of the world's release, of Eden restored, of paradise regained. You say there are things to discourage. I know it. But I am not now exploring sepulchres full of dead men's bones and all uncleanliness. I am watching the daybreak. I am studying the light that streams into the darkness. I am considering the sweet influences of the Pleiades.
 Notice also in my text the influence of other worlds upon this world. We all regard the effect which our continent has upon other continents or one hemisphere upon the other hemisphere. Great harvest or drought on one side

of our world affects the other side of our world. A panic in Wall Street, New York, has its echo in Lombard street and the bourse. The nations of the earth cablegrammed together all feel the same thrill of delight or shock or woe. But we do not appreciate the influence of other worlds upon our world. The author of my text takes us to the consideration. It raises all the worlds of known and unknown astronomy to keep our world in its orbit. Every world dependent on other worlds. The stellar existence is felt all through the heavens. Every constellation is a sidereal. Our planet feels the benediction of Aleyone and all the other stars of the Pleiades. Yes, there are two other worlds that decide the fate of our world—its redemption or its demolition. Those two worlds are the headquarters of angelology and demonology. From the one world came Christ, come ministering spirits, come all glorious influences. From the other world rise all satanic and diabolic influences. From that world of moral night rose the power that wrecked our poor world six thousand years ago, and all the good work done since then has not been able to get our world out of the breakers. But the signals of distress have been hoisted and the life lines are out, and our world's release is certain. The good influences of the consecrated people in our world will be enticed by the help from the heavenly world, and the divine power will overcome the demoniac. O man, O woman, expand your idea and know the magnitude of a contest in which three worlds are specially interested! From all the seven worlds which my text calls the Pleiades there come no such powerful influences as from the two worlds that I am now mentioning. My only hope for this world is in the resurrection that is to come from another world. But that is promised, and so I feel as sure of the rectification of all evil as though looking out of my window today I saw the parks and the gardens flowering into another paradise and the apocalyptic angel flying through the midst of heaven with the news that the kingdoms of this world have become the kingdoms of our Lord.

Home's Sweet Influences.
 My text called Job and calls us to consider "the sweet influences." We put too much emphasis upon the accidents of life, upon the irritations of life, upon the disappointments of life. Ammanus Marcellinus said that Chaldaea in olden times overrun with lions, but many of them lost their power because the great swamps produced many gnats that would get into the eyes of the lions, and the lions, to free them from the gnats, would claw their own eyes out and then starve. And in our time many a lion has been overcome by a gnat. The little, stinging annoyances of life keep us from appreciating the sweet influences. And how many of these last there are! Sweet influences of home, however plain it may be! That is the harbor in which we sail; that is the place where we rest; there abide all confidence and affection; there we lay out our plans; there we extend our sympathies; there we talk over our successes; there we unload our griefs. Its four walls shut out a prying and inquisitive world. Thank God for the home in which we were born, the home in which we now live, the home in which we expect to die!
 Not sufficiently do we recognize the sweet influences of the wife. We men are of a rougher mold, and our voice is loud, and our manners need to be tamed, and gentleness is not as much of a characteristic as it ought to be, and we often say things we ought to take back. It is to change this that the good wife comes in. The interests of the trials are identical. That which from outsiders would be considered criticism and to be resented becomes kindly suggestion. Sweet influences that make us better men than we otherwise would have been or could have been!
 The last chapter of Proverbs recognizes the good wife's influence when it says, "Her husband is known in the gates when he sitteth among the elders of the land"—that is, his apparel indicates that he has some one to look after his wardrobe, and his manners show that he is under refining influences at home. But no one fully appreciates the influences of the wife until the dark day comes and the slight symptoms become serious and the serious phases of the disorder pass into the fatal and the temperature is 106 and medical ingenuity is exhausted and you are told for your consolation that "while there is life there is hope," which means that there is no hope at all, and the precious life flutters and is gone, and you must put out of sight the one who from the day she took the vow amid the orange blossoms under the marriage bell had been to you more than all the world besides. Then you realize as never before what had been the sweet influences.
 Refining Power of the Gospel.
 Sweet influences of friendship! If we have behaved ourselves tolerably well, we have friends. In our days of mirth they come with their congratulations. In times of sorrow they come with expressions of solace. In times of perplexity they come with their advice. They are with us at weddings and at burials. If there is anything good in us, they find it out, and our frailties they overlook or excuse. If something appears against us, they say, "Wait till I hear the other side." If disaster shall befall us, we know from whom to expect the first condolence. Family friends; church friends; business friends; lifelong friends. In our heart of hearts we cherish them.
 Sweet influences of our holy religion, surrounded as we are by all the amenities of Christian society—men and women who have felt the refining and elevating power of the gospel! Sweet influences of the Sabbath, fifty-two of them chiming their joy into every year! Sweet influences of the Scriptures, with their balm for all wounds and their light for every darkness! When the heirs of a vast estate in England wished to establish their claim to property worth \$100,000,000, they offered a reward of \$500 for the recovery of an old Bible, the family record which contained the evidence requisite. But any Bible, new or old, can help us to a vaster inheritance than the one spoken of, one that never fades away.
 The sweet influences of the heavenly

world, which many wise men thought for a long while was Aleyone, the center of the constellation of the Pleiades—world of our future residence, as we hope; world of chorus and illumination; world of reunion; world where we shall be everlastingly complete; world where our old faculties will be intensified and quickened and new faculties implanted; world of high association with Christ, through whose grace we got there at all, and apostles and poets, Habakkuk, and St. John of Patmos, and Edward Young, his "Night Thoughts" turned into eternal day; and Horatius Boar of modern hymnology, and Hannah More, and Mrs. Hemans, and Mrs. Sigourney, who struck their harps till nations listened; and David, the victor over Goliath with what seemed insufferable weapons; and Joshua of the prolonged day in Gibeon, and Havelock, the evangelist hero, and those thousands of men of the sword who fought on the right side. What company to move in! What guests to entertain! What personages to visit! What choirs to chant! What banquets with lifted chalices filled with the "new wine of the kingdom!" What victories to celebrate!

The Star of Hope.
 The stories of that world and its holy hierarchies come in upon our souls sometimes in song, sometimes in sermon, sometimes in hours of solitary reflection, and they are, to use the words of my text, sweet influences. But there is one star that affects us more with its sweet influences than the center star, the Aleyone of the Pleiades, and that is what one Bible author calls the Star of Jacob and another Bible author calls the Morning Star. Of all the sweet influences that have ever touched our earth those that radiate from Christ are the sweetest. Born an Asiatic villager, in a mechanic's home, living more among hammers and saws and planes than among books, yet at twelve years of age confounding robed ecclesiastics and starting out on a mission under which those born without optic nerve took in the clear daylight and those afflicted with unresponsive tympanum were made to hear and those almost drowned with deformities were rescued and merced into graceful poise and the leprosy became unclean and the widow's only son exchanged the bier on which he lay lifeless for the arms of his joyraved mother and pronouncing nine benedictions on the Mount of Beatitudes and doing deeds and speaking words which are filling the centuries with sweet influences. Christ started every ambulance, kindled every electric ray, spread every soft hospital pillow and introduced all the alleviations and pacifications and healing and mercies of who ever trod our earth—more beauty in his eye, more tenderness in his manner, more gentleness in his footsteps, more music in his voice, more dignity in his brow, more gracefulness in the locks that rolled upon his shoulders, more compassion in his soul.
 Sweet influences of the Holy Ghost, with all his transforming and comforting and emancipating power. When that power is fully felt, there will be no more sin to be pardoned, and no more wrongs to correct, and no more sorrow to break, and no more bondage to break. But as the old time ship captains watched the rising of the Pleiades for safe navigation and set sail in Mediterranean waters, but were sure to get back into port before the constellation Orion came into sight—the season of cyclone and hurricane—so there is a time to sail for heaven, and that is while the sweet influences are upon us and before the storms overtake the delay. Open all your soul to the light and warmth and comfort and inspiration of that gospel which has already peopled heaven with millions of the ransomed and is helping other millions to that glorious destination. Do not postpone the things of God and eternity till the storms of life swoop and the agitations of a great future are upon us. Do not dare wait until Orion takes the place of the Pleiades. Weigh anchor now and with chart unrolled and pilot on board head for the reunions and raptures that await all the souls forgiven. "And they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

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New Zealand.
 There will probably be no inclusion of New Zealand in the commonwealth of Australia during the next fifty years, if, indeed, it ever takes place. The scheme has now been condemned by the commission appointed by the New Zealand government to study the federation question, and the commission's judgment seems well based. New Zealand is 1,200 miles from Australia by sea, a fact that neutralizes the military argument drawn from the benefits of a joint defense in case of war. Again, should New Zealand be brought under Australian control such a step would imperil the many economic and social experiments being made under the auspices of the New Zealand government.

A Cure For Warts.
 I removed a formidable wart from my daughter's hand by the application of simple lemon juice, which is an infallible cure. The wart requires saturating with the juice once or twice a day for three or four days or about a week in some cases. The wart diminishes gradually and disappears without pain and leaving no mark without incurring any of the risks mentioned in connection with the professional process. Another equally efficacious and harmless method is to saturate the wart with potato water daily for about a week or, better still, with the froth obtained from the water while the potatoes are being boiled.

To the Public.
 Allow me to say a few words in praise of Chamberlain's Cough Remedy. I had a very severe cough and cold and feared I would get pneumonia, but after taking the second dose of this medicine I felt better. Three bottles of it cured my cold and the pain in my chest disappeared entirely. I am most respectfully yours for health, Ralph S. Meyers, 44 Thirty-seventh St., Wheeling, W. Va. For sale by W. P. Bell & Co., Druggists, Accomac C. H., Va.